The Homeless Client (with psychological and sociological insights)

We have this very old lady who was a homeless before. She really was the kind who lives in the streets.
Her story is the same as others' stories. She grew up in the middle of screams, physical fights. She was molested and physically bit when she was a child by her family.
She had chosen to be a homeless because she felt free. So that tells us she didn't want to have any contact with society.
You must think this is weird, because if they don't want to have any contact with society, why do they live in the streets????? Doesn't make sense!!!
YES IT DOES!

Sociologist Erving Goffman would call this a strategy of managing stigma — where visibility is both danger and defense.

What do you do when you pass by a homeless person?
You avoid looking at her/him. You deny their existence because you don't want to feel. You know once you allow yourself to feel, your heart is going to ask you to help them.
It is exactly the same when you see a child who isn't "normal." You try not to look. You saw, but you look to the other side. This is called denial, by the way — a defense mechanism originally described by Sigmund Freud.

Anyway, this is the case of some homeless people. They know THAT YOU ARE NOT GOING TO TALK WITH THEM! They are safe.
The more dirty they are, the more crazy they are, the more avoided they will be. You run from them.
Being homeless sometimes is a defense mechanism and an invitation to rejection.
They are just hurt people.

Howard Becker, in his labeling theory, argued that society creates 'deviants' by labeling people, pushing them further into marginal roles like "the homeless" or "the prostitute."

So today we had a group, and the group got out of control.
The reason it went out of control was because I confronted a client who is doing prostitution by mail.
She writes sexual letters and then they send her money.

She told me that she was a sex addict, like saying she was a secretary in a company.
She said that normally, and I didn’t see any emotion.
She also said that she likes to please men.
I asked: tell me what you need to do. Tell me what price you have to pay for that.
She pretended that she didn’t understand, and I asked her again: “Tell me everything they ask you to do.”
She looks at me weird, and she started saying that she goes down on them, and stays there until they finish.
She does pedicure if they have foot fetishes, she does this, and that.
I told her: see, you are not free, and there is nothing to please about, because the truth is you will do anything they want you to.
You are their slave! You lay down if they want to; you sit if they want you to. It is like we do with dogs.
Sex should be free. Sex and pleasure is when you do it because YOU WANT TO!

Foucault would say that her body is no longer hers — it has become an object within a system of power. The power to command, and the power to obey.

The truth is you didn’t have the loving parents to tell you how beautiful you are, and how worthy you are, so you go have sex with those guys just to hear what your parents didn’t tell you.
But the only thing you hear from them is: do that, sit, stand up, you are a good f.
At the end they leave and you are alone again, like a lost child.
Prostitution is a way for you to be attaching to someone.
You are proving to yourself that you will be rejected, and abandoned every day.
You go, you have sex, and at the end they pay you and they leave, so that puts you again feeling abandoned.

This cycle of self-abandonment fits what John Bowlby called "anxious attachment," formed in early childhood when emotional needs go unmet.

Pierre Bourdieu would explain this as a “habitus” — a set of dispositions shaped by childhood experiences, producing patterns of behavior that seem like choices, but are actually inherited pain.

See, here is the thing: what you really want to hear is “I LOVE YOU.”
But do you know what? I love you!

And I am here trying to save your life.
Not because of you, but because of me.
I want to go home and sleep at night thinking that I tried to save your life, and I did the best I could for you.”

Then was when the group got out of control.
She stood up, screaming and crying and pushing halls.
Everyone was scared with her screams. Even me, lol.
I went over to her room, and I told her: come here, beautiful girl.
She hugged me very tight. I told her:
See baby girl, you just need love.
I know exactly where you are coming from.
I know your pain.
You are beautiful, and you are a survivor.

So the clients started to scream with each other.
The homeless client had a panic attack!
She ran from the group, crying, and she just said, “I got to go, I am afraid of these screams.”
I let her go.
She had hidden in another client’s room.

I walked over there, and I told her:
Come on out.
She said: NO! I am scared!
I told her: this reminds you of your parents and brothers, right?
She said yes.
I told her: do you understand now why you had become a homeless, and why you liked it?
You need to come out and face it.
It is time to stop running and hiding.

She told me: I am trembling. Do you think I will be OK if I leave the room?
I replied: yes, you will.
Like I said before, it’s time to face the screams, and let the molested little girl who is inside of you come out and scream with them.

This moment of catharsis reflects Irvin D. Yalom’s belief that truth is healing — and that healing only begins when we face ourselves honestly in the presence of another human being.

At the end I told her: you are what I consider a miracle, with a beautiful story to tell one day.
She came out, and she found out she survived.